THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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A JUDICIAL ROW AND RAVE IN UTAH.

CHIEF Justice McKean finds that in deciding that Territorial Courts in Utah were Federal Courts, and that the appointees of United States Marshal Patrick were sheriffs of counties and Federal deputies, he unintentionally ran against a very large snag. The little matter of pay, which is so important to the judicial and other missionaries who were going to reform the heathen of Utah in a little less than no time, is what is the main matter with Mr. Chief Justice McKean. Mr. Marshal Patrick went on under this decision to execute the laws as Mr. Chief Justice McKean had expounded them at considerable cost to somebody, but there was neither Federal nor Utah money to pay it with. Appeals were made to Washington for that succor, in the absence of which Chief Justice McKean, his obedient Marshal, and his packed juries, have suddenly come to grief. The court dismissed its jurors and itself the other day in a rage and a rave, for this reason.

The condition, as well as the "consequences," is somewhat deplorable, and is the inspiration of a stump speech by Chief Justice McKean which is as disgraceful to him as he is disgraceful to the Bench. Among other "consequences" which this redoubtable functionary takes so deeply to heart is one which we will allow him to state in his own words—

"Gentlemen, one of the consequences of the decisions above referred to of the United States Courts in Utah, is that already several men in high positions in the so-called 'Church of Jesus Christ of Latter-day Saints,' have been indicted for high crimes—some of them for murder."

This "some of them for murder" is, doubtless, in keeping with the rest, and refers to General Burton, a prominent Mormon citizen, whom we have the pleasure of knowing to be an excellent man, and whom one of Mr. Chief Justice McKean's reforming grand juries indicted for murder. General Burton knew this meant conviction and death at the hands of a jury "organized to convict," and Marshal Patrick has not since seen General Burton, whereat there is much wailing in the households of Colfax. The trumped-up charge against General Burton grew out of his being engaged in a fight with what are known as "Morrisites," years and years ago, in which one or two persons were killed. General Burton's part in it was that of an officer of the law. At the head of a *posse comitatus* trying to serve a process, regularly issued by order of Hon. John F. Kinney, now a prominent citizen of this State, but

then a Federal Judge in Utah. That man never committed a "murder," and Chief Justice McKean, when he insinuates the contrary, to injure the Mormon people, knew this as well as we do. The fact shows that a broken-down politician, sent to a Territory to get notoriety through malignant judicial fulminations, is a dangerous character, to say the least that can be said upon such a subject.

We rather enjoy the judicial row in Utah. The "Mormon speculation" does not seem to pay very well up to date. We advise those who engage in it to stop packing juries against "Mormons," and to turn their attention to packing argentiferous galena. Justice McKean recently made two thousand dollars out of a few "feet" in a loyal lode, and we dare say that with the absence of either Mormon or Federal money to pay Federal satraps to persecute Mormons through the courts, he hasn't made so much as a nickel.—*Omaha Herald.*

BEN BUTLER'S BILL.

The Ku-Klux troubles in the Southern States are supposed by moderate persons to be very much exaggerated by the party in power for political effect. The state of society there is bad enough no doubt, and some of the "straitest" of the Republican papers represent that all the outrages are due to the Democratic party, which no impartial persons will believe. A bill for the suppression of the Ku-Klux has recently passed the United States House of Representatives. The party object is to make President Grant dictator in those States, and to give the Federal courts power to try persons charged with Ku-Klux crimes, which is considered by many an infringement of the Constitution. That, however, is evidently a small matter to the Republican party, for since that party came into power the Constitution has been more rapidly advancing to the condition of a dead letter than in all the previous years of the nation's existence. There wont be much of the Constitution left soon that a red hot Republican will consider himself bound to respect. Ben Butler introduced a tremendous bill, which failed. It is almost a wonder that the House that passed Cullom's infamous bill did not pass Ben's, but the operation of the latter would have been a little nearer home, the thought of which might have had some influence on the action of the House. Ben's bill has been termed "the bill to destroy all liberty in the United States." Many of the more temperate Republicans were inflexibly opposed to his bill. William Cullen Bryant, editor of the New York *Evening Post*, a prominent Republican paper, speaks of that bill in the following incisive terms—

"The laws of Draco, it will be seen, never approached this in atrocity, for even Draco never proposed to kill any person not guilty of any offence, or to make constructive guilt out of circumstances which might easily be consistent with innocence. Many of the crimes set down in this bill would be the natural consequence of a peaceable citizen's effort to keep the peace, and to protect himself and his neighbors from trouble. The attempt to enforce such a law as this would make a Mexico of our country at once.

"But the fundamental objection to the bill is independent of the cruelty of its penalties, of its loose and indiscriminate definitions of crime, and of the boundless and irresistible power for persecution it puts into the hands of a few hundreds of men, and is more decisive against it even than these. The bill would repeal the Constitution of the United States, and revolutionize our whole system of government.

"In the first place, it is a piece of special legislation, subjecting eleven States to a system of criminal jurisdiction entirely different from any that exists or would be tolerated in the other States. It makes that a crime in South Carolina which is no crime in New York. It makes certain offences punishable by a different tribunal, and with incomparably greater severity in Louisiana than in Massachusetts. Con-

gress has no more power to do this than it has to make different sets of customs or tax laws for different States.

"But again, the whole subject is one over which Congress has no jurisdiction. There is not a line in the Constitution to authorize the general government to maintain civil order in the States. The State authorities may, indeed, call on the President to aid them in suppressing insurrection. But when he gives this aid, he acts simply as an auxiliary to the municipal executive, and in support of the municipal laws. The Supreme Court of the United States has maintained this limit of national authority from the beginning. It says, 'All those powers which relate to merely municipal legislation, or which may properly be called internal police, are not surrendered (by the States) or restrained, and consequently in relation to these the authority of a State is complete, unqualified and exclusive.' (II. Peters' Reports, 102.)

"If such an act were passed, tending to interfere with civil order, to disturb the authorities of the peace, establishing 'commissioners' in every county who wrest his prisoners from the sheriff and stop his process, what would be the duty of the State officers? Plainly to resist such men at all hazards. Were it attempted in New York or Massachusetts, the army and navy of the United States could not enforce such a bill for an hour. The law-abiding mind and conscience of every free citizen would sustain the Constitution and the principles of free government against the usurpation; and this new rebellion against the Union, though expressed in an act of Congress and sustained by an administration at Washington would be put down as resolutely as was the last.

"Let the Republican party in Congress take warning before it is too late. The election of yesterday in New Hampshire is believed by the Democrats to indicate that their time is coming. If this bill is passed, it will come with the certainty of the doom that always falls on madness in power."

JUDGE McKEAN'S VAGARIES.

[CONCLUDED FROM PAGE 227.]

As the way of the transgressor is hard, so does Judge McKean find his tortuous path beset with thorny difficulties. It is reported that he was trained for the Methodist pulpit, so that may account for his quasi-theologico-judicial rulings and decisions and his nervous excitability over Mormonism. In his late anti-Mormon-naturalization ruling, he assumed the extraordinary position that the settlers of Utah took with them and were subject to the common and civil laws of Mexico and the United States and England and France and Germany and Scandinavia and all countries whence those settlers had emigrated. What a remarkable position to be placed in! "Who is sufficient for these things?" Who would be willing to consider himself subject to such a tremendous array of legal requirements and restrictions? We have always understood that America was the land of liberty, that the chief glory and boast of the United States Government was its "freedom" from such of the laws and customs of these "old countries" as its people might consider obnoxious to the untrammelled pursuit of life, liberty, and happiness. But Judge McKean says no, at least so far as the Mormons are concerned. That explains the mystery of his mysterious rulings and decisions. In the light of that explanation they are not inscrutable.

He considered himself bound to take cognizance of the laws in force in the Territory when it was ceded to the United States. Well, those laws were the laws provisionally instituted by the settlers, for the Mexican Government had virtually no authority there and the United States took no notice of the Salt Lake region until

the Mormon settlers proved it capable of habitation and their presence there brought it into prominent public notice. If the Judge is bound to take supportive cognizance of the laws prevailing there, he will have to support the law of celestial marriage, and not oppose it.

Says the *Deseret News*—

"The Judge has favored us with numerous quotations in his attempt to prove that we brought the common law with us when we came here, and that it was binding upon us, quoting also from the Organic Act that the said Supreme and District Courts respectively shall possess chancery as well as common law jurisdiction. Suppose this were conceded; what then? Does this help Judge McKean in his assumptions that bigamy or polygamy was a criminal offence? Authorities, which Judge McKean will not venture to question, state plainly that there is no such thing as a common law criminal offence under the laws of the United States. What, therefore, is the status of our Federal Courts? Have they common law criminal jurisdiction? We say emphatically, they have not. They are statutory courts, and derive their jurisdiction and powers from the statutes; and Judge McKean, if he be the lawyer he would have us believe he is, ought to have known this, and not exposed his ignorance on this point as he has done in his opinion."

The *News* then proceeds to show that certain of the common law of England was repudiated early in America; that the common law of England states that all civil and religious liberty emanates from the crown, but the *Mayflower* Puritans repudiated that principle and declared in their solemn compact that all power emanated from the people, and that no power on earth could control the mind of man on the concernments of religion; that probably if Judge McKean had been there to stand up for the prerogatives of the crown, things might have gone different, and his precious common law have been handed down unmutilated; that spies from England reported that the Puritan colonists repudiated the common law requiring people to be married by their parish priests, proceeded to marry people by their own nonconformist ministers and by civil magistrates, established a new system of Church discipline, aimed at sovereignty, and "accounted it treason in their court to speak of appeals to the king;" and that in consequence of which reports an arbitrary commission was afterwards granted to Archbishop Laud and others, authorizing them to make laws for the American plantations, to regulate the church, &c., &c., which was the "Cullom Bill" of that day, by which religious bigots hoped to crush out civil and religious liberty, and because, forsooth, the colonists did not act in accordance with the common law. The *News* further relates that the descendants of the Puritan colonists, and their compatriots, in consequence of the enforcement of a number of statutes of English law abridging the freedom of the press, denying the right of petition and of public discussion, and authorizing magistrates to suppress assemblies convened for that purpose, added to the Constitution of the United States certain amendments, one of which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or of the right of the people peaceably to assemble, and to petition the government for a redress of grievances;" and another declares that "a well-regulated militia being necessary to the security of a free State, the right of the people to keep and bear arms shall not be infringed;" that the settlers of Utah, as American citizens, took with them there that Constitution and its principles, among which were the right of trial by an impartial and not a packed jury, the right of liberty of conscience and of worshipping God according to the dictates thereof, never dreaming that there was any human statutory or common law higher than that, as Judge McKean seems to think; and that those settlers consequently did not wait for the pariah priest to go and marry them, but married as their consciences dictated, no law of God or man forbidding their union.

The Salt Lake *Herald* wants to know why, if polygamists were trans-

gressors of the common law, it was necessary for Congress to waste its precious time in legislating upon the subject, but perhaps Congress did not know as much as the Judge. The *Herald* recites that the Supreme Court of the United States has decided (1 Wheaton's Reports, page 415) that the United States courts have not criminal common law jurisdiction, but that the legislative authority must first make the act criminal, affix a punishment, and indicate the court having jurisdiction in the case. The *Herald* quotes Bishop's criminal law, 2nd ed., vol. 1, sec. 379, "Polygamy was not an offence in the temporal courts until the Statute of James the First (Jac. 1) made it such when committed 'within his Majesty's dominions of England and Wales;' so that in this country (the United States), its criminality rests only on the acts of the several State Legislatures." The *Herald* also quotes Wheaton vol. 3, pages 76 and 336, "With regard to the criminal jurisdiction of the United States Courts, in order to ascertain its extent, resort must be had to the various statutes of the United States providing for the punishment of crimes. For although the National Courts are unquestionably to look to the common law, in the absense of statutable provisions, for rules to guide them in the exercise of their functions in criminal as well as civil cases, it is to the statutes of the United States, enacted in pursuance of the Constitution, *alone*, that they must have recourse to determine what constitutes an offence against the United States." "The United States have no unwritten criminal case to which resort can be had as a source of jurisdiction."

The *Herald* then presents the following points—that until a recent date marriage was not recognized by law at all, in England, unless celebrated by a duly licensed ecclesiastic in a duly licensed and registered place of worship, or by license obtained at Doctor's Commons; that previous to such date a man in Great Britain might have had fifty wives without being amenable to the law, unless two of those wives had been married to him as stated; that polygamy was never pronounced a crime in England until so declared by ecclesiastical law, and subsequently by resultant statutory enactments; that it could not be a crime by the criminal common law of the United States, for the simple reason that there is no such thing in the United States as "criminal common law;" that it could not be considered a crime in the United States until declared so by proper legislative authority; and consequently that Judge McKean argued upon false premises and therefore made erroneous decisions.

Upon the same subject the *Herald* has the following pertinent paragraph—

"Talking yesterday with a gentleman of long legal experience and unquestioned ability as a jurist, we inquired, 'Judge, what about United States criminal common law?' He turned on us a look—and such a look! and said sharply and incisively, 'Any tyro in law knows there is no such thing in the United States as criminal common law!'"

As soon as the Judge had recovered from the exertion of delivering his wonderful naturalization decision, he grew more and more exercised upon the financial question, and as, in his extraordinary wisdom, he had placed his court in a position where neither the Federal nor the Territorial legislatures could reasonably and legally and constitutionally afford him financial relief and support, he changed his tactics and went off at another tangent, declaring that if he could not hold court as he pleased and have the expenses paid he would not hold court at all. So he dismissed juries and witnesses with a benediction which, paradoxically enough, was replete with anathemas against the "Mormon High Priesthood," the Territorial Legislature, and the people of the Territory in general, something after the fashion of a drunken husband, who, when his wife remonstrates against his bacchanalian orgies, viciously assumes the rôle of the "bull in a china shop," and makes short work with the domestic crockery and other household things destructible generally.

This benedictory-anathemical harangue by the Judge to the "gentlemen of the grand and petit juries" was delivered March 13. In it the excited

Judge stated that the U.S. Marshal was so inpecunious, so destitute of cash and credit, that he had not funds to carry on the court, not even to pay for bread and cheese; that the Territorial Legislative Assembly had not anticipated and provided for the Judge's devious rulings, and had not furnished money for his packed juries; that the "High Priesthood of the so-called Church of Jesus Christ of Latter-day Saints" controlled the Legislature, wanted to control the courts, and had made the numbering of ballots the election law; that none but "candidates of the High Priesthood" were elected to the Legislature; that the Legislature had elected one of its favorites Territorial Marshal, and another Territorial Prosecuting Attorney, to officiate in the Territorial U. S. Courts when transacting Territorial business, but that "this court" had ignored the Territorial laws in regard to those officers, and that the Supreme Court of the Territory had affirmed his rulings; that the "High Priesthood of Utah" did not believe as he did; that "one of the High Priesthood" actually did not believe that the Territorial form of government was really of a republican character; that he (McKean) should stay in Utah till he went somewhere else; that "the High Priesthood of the so-called," etc., he ventured to predict, would soon have to bow to his rulings or be ground to powder; that several of the "so called" had committed high crimes; that even-handed justice could not be done; that the Utah people had not made a blowing hue and cry about the silver in the land; that many important cases required adjudication; that he would rather shut up his court than that the "so-called" should have any influence in such adjudication; and that something terrible would happen by and by, so he adjourned his juries *sine die*.

No doubt the Judge supposed that this crowning theologico-logico-judicial fulmination would smash into infinitesimal flinders the "so-called," and bring everything round to his notion, money and all, but we have not heard of any such a thing having occurred, and we really have the audacity to doubt if any such devoutly desired consummation has been effected. Indeed, so far as we can learn, everything in Utah, outside of the Judge's court, goes on much as it went on before he strained himself and his legal acquirements so fearfully to make that denunciatory shut-up-shop effort. We subjoin the following paragraphs from the *Salt Lake Herald*, to show the view which more sensible men than the Judge take of his monomaniacal rulings—

"Judge McKean is exercised because ballots are marked at elections in Utah, and delivers himself in such guise that an ignorant person would think the practice strange and adopted only in Utah. Is Judge McKean so limited in information on this point as he appears? Or shall we use a less mild term? Does he not know that the same rule prevails in nearly one-half of the States, and that it is held, where in use, to be the best preventive against illegal voting and the surest means of preserving the purity of the ballot?"

"A Western Judge of large experience and high reputation, writes in terms like these to a gentleman in this city, concerning judicial matters here which have gained an unenviable notoriety lately. 'For about six months after the arrival in a Territory of a new Federal Judge, he thinks he is about the only man in it, and his rulings and decisions show how he feels. After that time he begins to find out that there are other men who know something, and that the people of the Territories have some rights which even he is bound to respect.' That fits exactly, and hits the nail square on the head."

"Yesterday we gave the opinion of a Western Judge, of long experience in the Territories, concerning the course of judicial functionaries here. That the public may see how our Judges are appreciated abroad, we publish the following from an Eastern Judge, a former personal friend of Judge McKean, received by a gentleman of this city a few days ago—'I am disappointed in Judge McKean. He seems to have fallen into the same error that most of the U. S. officials fall into on being appointed to Utah; viz., to administer the laws in a spirit

of hostility to the people, and to treat them as a hostile, instead of a loyal people, forming a part of the body politic of the general government. His denying citizenship to one believing in polygamy is most absurd, having no foundation in common sense or law.'"

"So open, so gross, and so malignant is Judge McKean's enmity to the people of this Territory and the religion they profess, that he disgusts even his friends by attacks unworthy his position and derogatory of the judicial character. He avows himself a bitter partizan, and his own recorded sentiments declare him incapable of holding evenly the scales of justice. Such a man is not qualified to preside on any bench; for where partizanship and prejudice govern, impartial justice cannot be found."

The *Herald* is quite right. Judge McKean is entirely unfit to sit upon the judicial bench, and the sooner he retires to private life the better for him and his upholders. If President Grant has any respect for the Federal ermine, he will very speedily find some more competent person than Judge McKean to wear it even in Utah.

J. J.

PRESIDENT GRANT AND THE CONSTITUTION OF THE UNITED STATES.

The worst that was charged against President Johnson on his impeachment trial was a disregard of the Tenure-of-office law. That law was passed by Congress to insult, defy and entrap Mr. Johnson. He was acquitted of the alleged offence, as of all the "high crimes and misdemeanors" which partisan malignity and cunning strove to fix upon him. But had Mr. Johnson been guilty of everything whereof he was accused, the sum total of his wrong doings would not have hurt anybody or anything. It was merely a question whether one man should replace another in the Secretaryship of War, at a time of profound peace, when a wooden secretary was about as good as any. But President Grant has violated the Constitution of the United States, deliberately, literally, undoubtedly. Not only that, but he has violated it in the way most dangerous to the peace, the liberties, the general prosperity of the country. He may have done this through ignorance, or under bad official and private advice, and not from self-aggrandizing or tyrannical motives; but all the same he has done it. He has usurped the war-making power, which the Constitution vests primarily in Congress (Art. I., Sec. 8). Congress gave him no authority to send all the available monitors and other war vessels to San Domingo and Hayti, to connive with the Dominican usurper and tyrant Baez against his own people, to trample upon the sovereign independence of Hayti and threaten her with the military and naval power of the United States in case she interfered to prevent the consummation of the iniquitous plot to transfer San Domingo to the United States, which was but a preliminary step to blotting Hayti out of existence. At every step of his menacing acts toward the anti-Baez party in San Domingo and toward the united republic of Hayti, he has clearly and unquestionably violated the Constitution which he has sworn to obey and defend. A dozen good and substantial articles of impeachment could be framed against him on that issue alone. He has also violated the Constitution in the presumptuous execution of a treaty with the usurper Baez for the lease of the Bay of Samana and attempting to conclude the transaction by the unauthorized payment of $100,000 cash down, and $50,000 in muskets and a battery to help that blood-thirsty tyrant to sustain himself against his own people, and promising to use the war powers of this government in his behalf. He had no right to make these stipulations, and so far perfect the treaty without the concurrence of two-thirds of the Senate (Constitution of the United States, Art. II, Sec. 2). For this deed alone he could be impeached, tried and con-

victed before an impartial tribunal. The cases against him on both the main counts are so conclusive that we need not appeal to Senator Sumner's masterly, unanswerable exposition of the constitutional and international laws and precedents which govern them. A jury of clear-headed, unprejudiced men would convict the President upon both charges without leaving their seats. When we think of the grave dangers to which such an unwarrantable assumption of kingly prerogative exposes us, our first impulse is to demand the impeachment and removal of a man who thus trifles with the peace and liberties and all the great and solemn interests of the country. If President Grant can thus of his own mere will sustain a warring faction in San Domingo, what is to prevent him from taking sides in any and all Mexican or South American revolutions, in supporting the disaffected Irish, and embroiling us in the wars of Europe? If he may snub and bully Hayti with impunity, why may he not as properly be insolent to England, or France, or Turkey, or any other power according to his whim and caprice? Should his conceit, or folly, or ambition, plunge us into a war with England, Mexico, Brazil or Spain, or any other considerable nation, we could all appreciate the vastly injurious consequences. That a fight with the Cabral party of San Domingo or the little republic of Hayti would be a small affair—and not so very small either, in point of trouble and expense—may make the President's offences seem less heinous. But the principle is precisely the same in this minimum example as it would be in a maximum one. If the small experiment is successful, as, thanks to the good sense of the American people, it is not likely to be, look out for the same infraction of constitutional and international laws on wider fields, where thousands of lives would be wasted and hundreds of millions spent! Stern law and strict justice would demand the impeachment and removal of the President, in expiation of his misdeeds. But, at this time, we do not advise that course to be attempted. The President has too many friends in the Senate to make it practicable. And, even if he had not, we would prefer to wait and give him a chance to do better. We would leave him to take the hint while he can from the tumultuous cries of execration which come up from all parts of the country, and from no persons more boisterously than from honest and intelligent Republicans, and abandon the evil course upon which he has entered. In a spirit of candor we would give him the benefit of a doubt. We prefer to believe that he has been ill-advised, misled, has been the tool of speculators and jobbers, not the wilful originator of a daring attack upon the Constitution of the United States and the sovereignty of a friendly power. We would afford him time and opportunity to retract and reform. But, if he refuses or neglects to do this act of contrition and justice, we know not why we should stand by passively and see the great charter of this government repudiated and defied without remonstrating to the best of our ability, and contributing to form that public opinion which will at last overthrow an Administration that thus wantonly trespasses upon the Constitution and disregards the will and rights of the people.—*New York Journal of Commerce.*

Life presses heavily on most of us, in one shape or another. Therefore, when I open a church door and the first sentence I hear is about "An awful God," I sometimes want to invite the speaker to rest himself a bit, and let me try my hand at it. I believe that most people want soothing, and comforting, and encouraging, more than denouncing or frightening, even though the latter be done with good intentions. I know most women have been "punished" enough during the week without being threatened with punishment in another world on Sundays. Take that poor soul with a drunken husband, who tries to support him and herself and children by washing, and whose husband comes home only to demand her money, and smash up her table and chairs for his amusement. Would you talk to that woman about an "awful God," when she stole away to church for a crumb of comfort on Sunday? You had much better put her brute of a husband where——; but it won't do to say all one thinks.—FANNY FERN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 18, 1871.

SELF HELP.—The subject of doing all they can to effect their own deliverance from Babylon is one which should ever be before the Saints, and in which they should not grow weary in well doing. If they strive to their utmost to help themselves, be they able to accomplish little or much, their deliverance will be sure to come sometime. A little put by regularly, imperceptibly mounts up to a great sum, and before one is aware the blessing of the Lord is added to it and the way for emigration is open. The opportunity should then be promptly embraced, lest the way close again and the chance be lost. But if much cannot be laid by at a time, the Lord is able to bless the widow's mite and make it more effectual than the great sums of the rich, so far as accomplishing his purposes are concerned, and so far as conferring a blessing upon the humble contributor is concerned. It is clearly within the duties of the Priesthood to carefully and judiciously advise with the Saints, as to wherein and how they may benefit themselves and the Church and kingdom of God by avoiding needless personal and family expense, and laying up means for the purpose of the gathering. This advising of course to be not with a spirit of meddling with private affairs, but in the spirit of a true friend and brother, and of a servant of the Almighty, and for the salvation of the Saints, who in many things may receive much benefit from the counsels and advice of those whom God in his good providence has placed in his Church to counsel, advise, and direct in different spheres of usefulness.

WRONG WAY ABOUT.—Some of the papers say that the Mormons run contrary to the U. S. Federal officers. That's not the way to put it. The fact is that the Federal officers run contrary to the Mormons. That's how it is. Again, Judge McKean prophecies that the "High Priesthood of the so-called Church of the Latter-day Saints" must bow to the laws of the United States (that is, to his curious and unprecedented interpretation thereof), or be ground to powder. The Judge has no right to misapply Scripture like that, if he is an abortion of a Methodist parson. The Judge is not the Almighty, neither is the United States the kingdom of God. We never read in the Scripture that the Judge or the United States was this grand grinder, and it is rather presumptuous in him to assume such a thing. Let us see what the Scriptures really do say in this connection. Nebuchadnezzar had a dream in which he saw a stone cut out of a mountain without hands, and it broke in pieces a certain image and the various parts thereof, which "became like the chaff of the summer threshing floor; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Daniel, being inspired of God, told the dream and the interpretation thereof, and the interpretation was that in the days of

certain kings and kingdoms, says Daniel, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter." Again, Jesus, speaking to certain chief priests and elders, said, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Now, it is highly probable, if Judge McKean would take the trouble to calmly consider this matter at his leisure, he would come to the conclusion that he is much more likely, unless he repents, to be among those ground to powder than to be the stone cut out of the mountain that was to be the instrument of doing the grinding.

DECEASE AND FUNERAL OF BISHOP ALFRED CORDON.

Alfred Cordon was the second son of Sampson and Myrah Cordon, and was born at Toxteth Park, near Liverpool, England, on the 28th day of February, 1817, and at the time of his decease was 54 years and two weeks old.

He was baptized a member of the Church of Jesus Christ of Latter-day Saints in the year 1839, by Elder David Wilding, in Manchester, England.

He commenced to preside in Willard City in the year 1857. He died on the 13th instant (March) at 2 p.m., and was buried on the 15th, in the afternoon.

The funeral services commenced at one o'clock. The coffin was borne, on the shoulders of the Teachers, from his late residence to the school-house. An immense concourse of people was present, not over one-half of whom could gain admittance.

The meeting was called to order by Elder Geo. W. Ward.

After singing and prayer, short, appropriate and consolatory addresses were delivered by President Lorenzo Snow and Elder Jonathan C. Wright. Singing and prayer closed the services.

The people turned out *en masse* to join in the procession, which was in the following order—At the head was the body in charge of Elders George W. Ward and M. W. Dalton; several conveyances containing the near relatives of the deceased; the Presidency of the Stake; Bishop Nichols and some ten carriages with visitors from Brigham City; some fifty conveyances containing citizens of this place. The rear was composed of the brethren and sisters of the choir and a long column of citizens afoot. The line formed was over half a mile in length.

The assembly formed in circles around the grave, where the services consisted of singing and prayer.

It was very gratifying to witness the many little acts of kindness extended by the people in general to the bereaved. Each seemed to vie with the other in the offices of encouragement and consolation.

Thus passed to his resting-place a staunch veteran in the cause of God. He was a zealous advocate and determined defender of the faith. From his commcement in the ministry, some thirty years ago, until the day of his death, he was on terms of the closest intimacy with the Presidency of the Church.

His sickness (inflammation on the lungs) lasted but a few days, and he passed from this life, as he had often expressed a wish to do, without a lengthy sickness, and free from the cares and anxiety which often surround the death-bed.

It would be superfluous to pass any eulogium upon his life and services, as there are but few of the experienced members of the Church who are not more or less acquainted with the name and services of Alfred Cordon.

He leaves a large family and a very extended circle of relatives and friends to mourn his loss.

[We copy the above from the *Deseret News*. Elder Cordon was well and widely and favorably known in various Conferences in this country, having labored faithfully and energetically in disseminating the principles of the Gospel in this country previous to his emigration to Nauvoo, and also during his mission in 1848-50. Many of the British Saints will regret his departure from this mortal life and revere his memory.—Ed. STAR.]

CORRESPONDENCE.

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SWITZERLAND.

Bern, April 7, 1871.

Elder J. Jaques.

Dear Brother—A general Conference of the Swiss Mission was appointed to be held in Bern April 2. President Horace S. Eldredge, Elder Lorin Farr, and sister Eldredge honored us with their attendance.

On the evening of April 1, the Priesthood of the Mission, including the Presidents of nearly all the Branches throughout the length and breadth of Switzerland, assembled in a general Priesthood meeting. Many good instructions were given, touching the emigration and the principle upon which help may be extended to the poor, the duties of the Teachers as the bone and muscle of the Branches, bearing testimony, etc. It was urged upon the Saints for every one, if possible, to save one good person, and, if that were impossible, to save himself anyhow.

On Sunday, April 2, the Saints assembled in great numbers, accompanied by a fair number of strangers, in the commodious hall of the "Krone." The room was richly decorated with wreaths and garlands of evergreens. A stand, beautifully decorated with flowers, was placed before the speakers' table, and a bee-hive appeared in the midst of a wreath of heather, a speaking symbol of our Deseret, the home of the Saints in the great wilderness. The walls near the stand were decorated with engravings of the Temple, plate of the first Presidency and Twelve Apostles, portraits of the Prophets, etc.

On the stand were the following Elders from Zion—Horace S. Eldredge, President of the European Mission; Lorin Farr, from London; Edward Schoenfeld, President of the Swiss and German Mission; Henry Snell, President of the Bern and Jura Conferences; Chauncey W. West, President of the East Swiss Conference. Native Travelling Elders Willi and Braendli were also present. Elder Schoenfeld presided, Elder Snell was chosen Secretary. Among our guests we were pleased to see sister Eldredge. Among the strangers present we noticed many educated persons, several of them well acquainted with the English language.

Many good instructions were given to the Saints in their own language, and the teachings of our beloved brethren in the English tongue were duly translated by Elder E. Schoenfeld. Among the texts treated upon during the forenoon meeting were the following—The Priesthood of God is not a profession, but a commissioned authority; God has made the law that it must be transferred from one person, who has been called by another, and ordained by the laying on of hands, and whenever the connecting link is broken, it must be replaced on earth through angels who hold the Priesthood; the first principles of the Gospel, all and every one of them, and

general obedience, are the way through which we can be saved; the Saints worship the old God of Abraham, but not the fashionable god of the nineteenth century.

During the afternoon meeting the Saints partook of the sacrament, and had the great pleasure to listen to the excellent teaching of President Eldredge, who bore his testimony as an eye-witness to many great events in the Church. It made a deep impression upon Saints and strangers, to receive that faithful testimony from the first hand as it were, and they felt themselves as greatly blessed as the ancient Saints who sat at the feet of the first Apostles.

In the evening meeting many of the Presidents of the various Branches throughout the Mission gave their testimonies. It astonished the strangers to hear such words, full of life, from common laboring men out of their midst, and many have expressed themselves that indeed Mormonism must be something else than what common report says.

Our beloved guests from England expressed their delight in seeing the intelligence manifested in the speaking, singing, and general appearance of the Swiss Saints.

Elder Farr bore a faithful testimony to what he said he knew was true, and that by obedience every one could obtain equal testimony.

The hours of that day, so full of blessings, glided away almost unnoticed. May the excellent instructions imparted fall like precious seeds in every home of the Saints throughout this Mission.

I remain your friend,

EDWARD SCHOENFELD.

ENGLAND.

London, April 12, 1871.

Elder J. Jaques.

Dear Brother—Since my last to you I have been travelling in the Bedfordshire, London, and Birmingham Conferences.

Saturday, March 24, found me visiting around among the Saints in Stoney Stratford and Deanshanger. In those places I found the Saints still rejoicing in the work, and hoping fervently that their way of deliverance might be shortly opened. They seemingly have not got discouraged concerning gathering yet, although, so far as their own means is concerned, their prospects are not much brighter than they were when I became acquainted with them in 1855.

Sunday morning, 25th, a party of twelve found our way via Wolverton to Northampton, where our numbers were swelled with Saints of other Branches. We had a time of rejoicing, instruction, counsel, and I verily believe profit. I think the instructions which were given by Elders Thomas Woolley and Lot Smith and myself, if reduced to practice, will prove a source of great benefit to the people in these lands, and stimulate them to make every exertion in their power to extricate themselves and escape to the promised home of the Saints.

It seems but as yesterday when in that town (Northampton), in Feb. 1856, Elder R. W. Wolcott went to sleep in death, falling a victim to that loathsome disease, small-pox. I labored with much satisfaction with him in this section of country the previous summer and autumn. Three of my colleagues of that period have left this mundane sphere, and have passed behind the vail—R. W. Wolcott, C. R. Dana, and M. Cowley. You can better imagine my feelings and resolutions than I can describe them.

On Monday, after visiting with the Saints, who were very kind to us, Elder Smith and myself took our leave for Luton and Studham, holding a meeting at the latter place.

Tuesday found us listening to the sweet singers of Hemel Hempstead Branch, which gladdened our hearts and inspired us to encourage them in the good work of our Father's kingdom.

On Thursday we found ourselves among the Priesthood of the London Conference, holding the usual monthly meeting. A good spirit prevailed. We transacted our usual monthly business and arranged to recommence open air preaching. Elders Bird and Smith and myself felt exceedingly blest with a spirit to encourage the Priesthood to activity and righteousness. Our good brethren manifested great willingness to do all in their

power to warn the people of coming trouble and point out a way of escape.

Sunday, April 2, by invitation of brother Smith and the Birmingham Saints, found me lifting up my voice once more in that town. A very excellent time was enjoyed by us in the morning and evening meetings.

On Monday I visited the grave of Elder J. H. Flanigan, another of the faithful and energetic Elders who have been called to leave this world by the disease named above. Whilst thinking of these and a number of other Elders and my brother Samuel, who have died upon missions, in the faithful discharge of their duties, the soul inspiring words, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them," came up in my thoughts with power, causing much reflection. Brother Smith and myself left the cemetery overcome with a meditative and silent spirit.

On Tuesday morning I left for the country portion of London Conference. I find the faithful Saints alive to their interests in working while it is called day and striving to leave these lands. But the people generally are pretty much asleep, some in a deep sleep, and others are dead, still God is working with this as well as all other nations, although we may not at all times see his wonder-working hand, yet if we live up to the inspiration of our religion we shall see with the poet—

> God is his own interpreter,
> And he will make it plain.

Love to all at 42.

As ever in the Gospel covenant,

R. F. NESLEN.

Liverpool, April 14, 1871.

President Horace S. Eldredge.

Dear Brother—On Saturday, the 8th inst., President Brinton with a goodly number of the Bolton Saints, and President Myers with his flock from Burnley, met with the Saints of Over Darwen in a social party at that place. At 5 p.m., between 60 and 70 persons sat down to tables well spread with bounties calculated to satisfy the cravings of the inner man. After we had "gettin us baggin" and the tables were cleared away, the remainder of the evening was spent in songs, recitations, and a variety of amusements, to the enjoyment of all present.

On Sunday, at 10.30 a.m., we met in the L. D. S. meeting room, and after singing and prayer, and a few remarks by your humble servant, Elder Brinton addressed the congregation in a manner calculated to awaken within them a lively interest in the great latter-day work. Elders J. Jaques and A. W. Carlson arrived in time for the afternoon meeting, at which Elder Carlson addressed the Saints, drawing an instructive contrast between the Gospel of Christ and the systems taught by the uninspired teachers of the present day. He was followed by Elder Jaques with an excellent discourse, which was listened to with great interest and attention. The singing by the Darwen and Burnley choirs contributed greatly to the interest of the meetings. The Valley brethren and Elder Carlson were entertained for the night by Farmer Briggs and family, whose kindness to the Elders for many years will ever be remembered.

We separated on Monday morning, feeling that we had enjoyed ourselves as only those can who are engaged in the building up of the only kingdom that will stand in the day of God's power.

Lancashire furnished the first converts to the Gospel on its introduction in England in 1837 by Presidents Kimball and Hyde, and I find some here still who received their testimony and administered to them in time of need, and have been unceasing in their kindness to the servants of the Lord ever since, among whom are the sisters Topping of Preston. The Saints of this Conference, as a general thing, are alive in the Gospel, and they endeavor to show their faith by their works. They have my love and esteem, mingled with prayers for their prosperity in the kingdom of God, and a speedy deliverance from this to a land better adapted for the Saints of God. But from present prospects very few will be able to emigrate this season from this Conference.

That God's blessing may be with you in your labors and with all engaged in the redemption of fallen humanity, is the earnest prayer of your brother in the Gospel,

A. P. SHUMWAY.

UTAH NEWS.

The following are from the *Deseret News* to March 24—

A few escapes and recaptures from the city prison.

The fiercest gale known for years at Salt Lake, March 6.

The Telegraph office at Little Cottonwood was open for business.

The City authorities were putting up portable gas lamps in the streets.

A co-operative fish-farm was to be opened on the south-east side of the city.

Bishop Thomas Callister reported "all was peace and good will" at Fillmore.

The 14th edition of the Hymn Book was about to be issued from the *Deseret News* Office.

Signor Farini had established a Liederkrantz, meeting twice a week at the Seventies' Hall.

Bishop John Sharp and his son James had recently returned from a business trip to the States.

The *News* recommends the more general use of work-oxen and the cultivation of root crops.

John F. Maddison wrote that the ladies of the Providence F. R. S. had a pleasant party March 3.

Mr. Benjamin Winchester, of Council Bluffs, was on a short visit to his parents in Salt Lake City.

"W. J. S." recommended wooden ties for the Coalville and Echo Railroad, till iron rails could be procured.

The 8th West Street canal was to be extended southward to drain the whole of the bottom lands near the Jordan.

Thomas R. Taylor, while crossing the Jordan, near West Jordan mill, was drowned through the upsetting of the boat.

Three soldiers made a descent upon the cigar establishment of Ed. Harris, severely assaulted him, and broke his showcases.

Cyril Dion, the famous billiardist, was playing the four ball American and the three ball French, and "exhibiting extraordinary and fantastic shots."

Elder H. H. Cluff reported that Elder George Nebeker arrived at Honolulu, Sandwich Islands, Feb. 26, in good health and spirits, nine days from San Francisco.

The teachers and scholars of the 7th Ward Sunday school commenced a series of free weekly dramatic and vocal entertainments, in the Ward schoolhouse, March 7.

Professor C. J. Thomas, who had been living for five years in St. George and Beaver, was about to resume his old position as conductor of the orchestra of the Salt Lake Theatre.

The remains of Christian Hanson, drowned while trying to drive a cow across the Jordan river, about three years ago last fall, were found March 17, by brother Joseph Harker.

Professor Albert Carrington and Hon. Joseph F. Smith lectured at the

Deseret Library Rooms March 16 and 20. The Professor drew a vivid contrast between school education and street education.

Steps had been taken to build a co-operative saw-mill in Hyrum cañon, Cache County. Hyrum had an industrial school, in which young ladies were taught the useful art of straw-braiding, other useful arts also probably.

The Deseret Philharmonic Society was organized as follows—David O. Calder, Esq., President; A. C. Pyper, Vice-President; Professor Geo. Careless, Conductor, and C. Smith, Secretary. The admission fee for membership is one dollar per annum.

Bishop Peter Maughan wrote from Logan that brothers Jesse Bradley, Alva Benson, jun., and Lewis Halverson, of Hyrum, were buried fifteen feet deep under a snow-slide in Black Fork Cañon, March 7. Eighteen hours after, Bradley and Benson were dug out, dead, but Halverson was not much hurt.

Mr. James Cummings had returned from a trip of several weeks to the States. He had visited relatives whom he had not seen for 30 years, and was treated with marked respect and courtesy everywhere. "After having had an opportunity of contrasting the East and Utah, he returns home appreciating, more than ever before, the peace, tranquility, good order, security and happiness which characterize the valleys of the mountains."

SCRAPS OF NEWS.

THE OLD WORLD.—In view of recent libel convictions, the "Morning Advertizer" cautions editors and sub-editors to beware of British juries and Yankee journalism. ——G. A. Sala says, "The Pope won't do anything he is asked to do." Stupid fellow. There are two or three other animals of a similar disposition.——Nearly 1000 ladies met at Sheffield the other day to protest strongly against those C. D. Acts.—— A big-hearted woman died in London recently, her heart weighed 23½ ounces, the ordinary weight being ten ounces.——At Bow Street Jane Wilme declared that her husband had given her 36 black eyes.——A grey mare, returning from Cottenham steeplechase, suddenly struck with a whip, leaped a railway crossing gate eight feet five inches high.——A new line of steamers is to run from the Tyne, calling at Bergen, for the United States.——Schamyl, the great Circassian prophet-chieftain, died recently. ——The "Daily News" says when a man puts his hand in his pocket in defence of his belief, he believes.

THE NEW WORLD.—The Salt Lake "Herald" says Hon. W. H. Hooper was the first called to take his seat in Congress, after Mr. Davies, the oldest member. How's Maxwell?——Two foundry men at Lowell, Mass., quarrelled and threw molten iron over each other. They discovered that it "burned to the bone."——Miss Catherine Beecher says there are more than twice 13,000 courtesans in virtuous New York.—— Judge McKean may place over the entrance to his court the ominous sentence, "No Mormon, nor believer in Mormonism, need apply."——The Boulder County (Colorado) "News" says, "To our notion the most beautiful city on the American continent during the summer months is Salt Lake, and it owes its beauty simply and solely to its trees and shrubs."——Of 34 new suits in the Quincy, Illinois, court, 20 are cases of "matrimonial infelicity." What is the matter with the married people? It is better to marry than to divorce any day of the year.——A Terra Haute paper says if women will raise their skirts in the streets they ought to wear nice, clean, good fitting stockings.——Judge McKean wishes to be heir of immortal fame, but is he not much more likely to be heir of immortal flame?——According to the high authority of a lady who ought to know, President Grant is a "very obstinate man," but the San Domingo business seems to prove his equal.——Senator Sumner says of President Grant, "What does Grant know? He doesn't know anything. I do not accuse him of any knowledge whatever. He is not a man capable of understanding principles or of grasping anything in a comprehensive view."——The Omaha "Herald" says it is not the product of the Utah mines, it is the discovery of them that benefits the country by attracting population and leading to agricultural development, in which is true wealth, as in California and Australia.——Judge McKean has "a heart that can feel for another," when the other can't get six bits a day for sitting in a packed jury box.